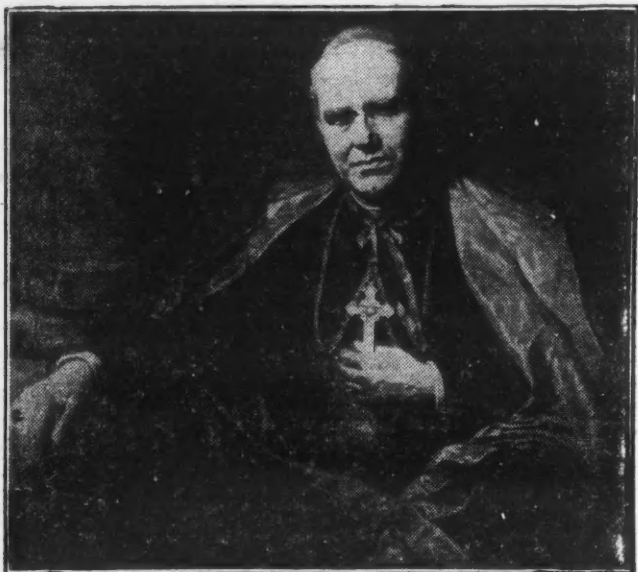




Views of the Month

Polish Bishop May Be Beatified



Archbishop John Cieplak

(Painting by Bakalowicz, Rome, 1925. This portrait is now at the Museum of the Polish Roman Catholic Union of America, Chicago, Ill.)

VATICAN CITY—The informative process of beatification has been begun in Rome for Archbishop John Cieplak, the only Catholic archbishop in Russia during the last days of the Czar and the beginnings of the Bolshevik revolution. He organized welfare work to care for European refugees during the

Czarist days. He upheld the rights of the Church in the Bolshevik regime in spite of imprisonment and a sentence of death which he received joyfully but which was later commuted. He was released in 1924 and returned to his native Poland. In 1926 he died in Passaic, N. J.

Catholic Group to Build 1,000 Homes

MADRID—Plans for building 1,000 suburban homes for families of low income were outlined in a pastoral letter issued by Bishop Leopold Eijo y Garay. The construction will be supervised by the Foundation of Our Lady of the Almudena, a Catholic organization devoted to fostering home building.

\$100,000 for Cardinal Negro Player

ST. LOUIS, MO.—First Baseman Thomas E. Alston—the first Negro on the St. Louis Cardinals' official roster—was acquired by the club from San Diego for cash in excess of \$100,000 and four players.

Alston, a 24-year-old lefthanded swinger, batted .297 while slugging 23 home runs and driving in 101 runs for the Padres last season. He is a navy veteran, 6-foot-5 and throws righthanded.

After graduating from the Agricultural and Technical College of North Carolina in 1951, he joined the Jacksonville, Fla., Eagles which barnstormed through Canada.

Report Negroes Don't Lower Values

CHICAGO, ILL.—The Citizens' Committee to Ease Tensions reported recently to Mayor Kennelly. Some of their recommendations to end tension were:

1. An end of segregation in public housing.
2. Eviction of the Howard family from Trumbull Park Homes as a symbol of tension in the area. (The Chicago Defender opposes this as a concession to mob violence.)
3. Education of white tenants before Negroes move in.
4. Use of auxiliary police for disorders.
5. Conservation programs and strengthening of building regulations.
6. An end to the false belief that Negroes depress property values.

D. C. Fire Dept. Bias Criticized

WASHINGTON, D. C.—F. Joseph Donohue sharply criticized some members of the Metropolitan Fire Department for "their un-American and undemocratic prejudice against fellow Americans" in resisting integration of the department.

(Continued on Page 6)

Southern Sheriff Kills Witness

THOMASVILLE, ALA.—Sheriff Jenkins Hill of Clarke County, Alabama, recently drove up to an undertaking parlor in Thomasville and asked the attendant to take care of the body of a Negro, Moses Jones, on the floor of the car. The Sheriff said Jones tried to get his gun while he was a prisoner so he killed him. There were no witnesses.

Moses Jones had testified in 1952 against Hill before a federal grand jury on a charge of "conspiracy to violate the Internal Revenue Laws as they pertain to liquor." The trial ended

with a hung jury, ten for conviction and two against. Jones immediately left Clarke County and got a construction job in Bessemer, Alabama.

Indicted with Sheriff Hill were Sam Deas and Pat Rone. A witness who was to appear in the new trial early this year was G. C. ("Doc") Allen. Deas shot and killed Allen, admitted it in court, pleading self-defense, and was acquitted, largely on the testimony of Sheriff Hill.

Recently Moses Jones was arrested in Bessemer on a fugitive warrant from Sheriff Hill's

county. The warrant charged that Jones owed \$154.25 to Clarke County for reckless driving and bootlegging. Jones' wife, knowing her husband's fear of Hill, collected enough money to pay the fine but was unable to free Jones. Sheriff Hill arrived at 2:30 in the morning and drove off with the handcuffed Jones. A couple of hours later Jones' body was delivered to the undertaking parlor.

The government is running out of witnesses against Sheriff Jenkins Hill.

Why do Negroes Want to Live In This Neighborhood?

By Betty Schneider

WHY DO NEGROES WANT to move into a particular neighborhood? What is behind it? These are common questions in Chicago as well as in many Northern cities. They have been coming up in various forms in the class, "Will Chicago Solve Its Racial Problem?" which Ann Stull and I have been conducting these past weeks at the School of Social Studies. And like so many questions around which there are strong emotions, the real and obvious answers are usually not considered.

The Committee on Racial Tensions, appointed by Mayor Kennelly as a result of disturbances centering about the move-in of Negroes into the Trumbull Park public housing project, has uncovered facts which shed light on what's behind Negroes moving into new areas. The Committee, with Harry S. Himmell of the Southtown Planning Association as chairman, has representatives from the Chicago Real Estate Board, the Police Department, the Commission on Human Relations, the Chicago Housing Authority and the Illinois Savings and Loan League, as well as two aldermen from the City Council. It has studied the matter of racial tensions, using the knowledge and experience of city officials as well as private citizens. Here are some of its conclusions, operating as it points out on "a background of accepted American principles, laws, and cold hard facts."

NEGROES COME TO CHICAGO because Chicago needs them, and it offers them economic opportunities. At one time, migration from Europe met the need for an adequate labor supply. When Federal legislation after World War I cut the flow of people from Europe, particularly southern Europe, down to a trickle, Chicago's expanding industries had to look to the rural Negro population of the South to furnish workers.

Many Negroes come to Chicago poor, like the ancestors of the rest of the people of the city. They have come to occupy older sections of the city, worn-out areas where civic problem rates have remained high through the advent of the northern and southern Europeans and now the non-white groups. The Negro hasn't been as fortunate as those from whom he inherited the slums. As he has moved up into the \$5,000-a-year class, he hasn't been able to improve his living conditions by moving out into suburb areas because of race prejudice. Over-crowding has become the rule. Moreover, there is now added pressure for living space because the inadequate housing supply has been diminished by redevelopment programs, which are clearing areas in which many Negro families live. Not as many families as once lived in the area will be able to move back into that new housing, for redevelopment means cutting down the density of the population.

Figures tell a story. The non-white population is over 14 per cent of the total Chicago population, but it occupies only 11 per cent of the housing supply. Percentage-wise, three times as many Negroes live in old dilapidated and substandard dwelling units as do whites. Yet the Negro pays nearly as much rent as the white renter who has a better place. His average income is only two-thirds that of the white renter. Thirteen per cent of the white population is overcrowded, but 28 per cent of

the Negro population is living in congested quarters.

DESPITE DIFFICULTIES, the Chicago Negro is going through the same cycle of adjustment as his immigrant predecessors from Europe. Income, education and health levels have increased as has home ownership, while disease and mortality rates have fallen off.

On analysis, the Committee concludes that the old practice of abandoning neighborhoods as the move-in of non-whites occurs is economically, as well as morally unsound. Over twenty-five hundred Negro families have moved out of the so-called ghetto areas in the past five years, and there are few areas in Chicago which do not have some Negro residents.

The Committee report couldn't tell the whole story. To write it would mean the repetition of thousands of stories of families who want decent homes desperately—families who are willing to take the risk of slights and snubs, and of violence, that has occurred, actually, in only an infinitesimal number of instances considering the number of people who have acquired homes outside the traditional Negro area. The report does begin to cut through the fog of prejudice with a glimpse of reality.

Chicago needs Negro workers and these workers need homes. There is not enough room in the areas where they now live. Any neighborhood except those in which they now live is a "particular" neighborhood. That's what is behind it all.



CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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Mobs Must Not Rule Chicago

POLICE COMMISSIONER O'CONNOR of Chicago, as well as the Chicago Housing Authority, deserves credit for working toward a just policy of admitting families which need public housing to the Trumbull Park Homes. There has been much opposition on the part of real estate interests and the South Deering Improvement Association to continuing police protection for the homes of Negro families there in spite of the fact that windows have been broken recently in the Howard home. Police officers have also been injured in frequent disturbances. The Chicago Sun-Times has urged that anti-rioting charges be placed against those arrested for violence instead of the milder charges which have been placed hitherto. If Commissioner O'Connor received more support from the Chicago aldermen it would help to protect the peaceful citizens in the exercise of their just rights.

The Chicago Housing Authority has not allowed itself to bow to mob rule but has moved another Negro family into the project, that of Mr. and Mrs. Staddie Edwards and their little daughter. Mr. Edwards is a 28-year-old Navy veteran. Many more Negro families are in desperate need of public housing and are eligible for it. They should be admitted in their proper order to Trumbull Park Homes and also to three other projects which are now all white. Some Negro families are willing to face the dangers of mob persecution rather than those of slum living for their children.

BUT THE TROUBLE-MAKING GROUPS at Trumbull Park need more than police control. Many of these people consider themselves good citizens and good Christians. But the devil has persuaded them that God's command, "Love your neighbor as yourself," should be replaced by a feeling that it is their duty to hate and injure their neighbor if his skin is a different color from their own. These people are pathetic in their bondage to hate.

What can we do to help these puppets who throw stones or bombs and call names when the devil pulls the strings?

As this is the season of Lent it should be easier to pray and fast for the intention of freeing people from their bonds of race hatred.

St. Joseph would be a good one to pray to. He knew what it was to need a decent home for his family in Bethlehem and on the road to Egypt fleeing from danger. He was a carpenter who helped build and furnish homes for his neighbors. Above all he was a man who listened to God's counsels, given through His angels. We have no record of his even questioning an angel's command. He was a strong, just man whom God chose to protect the holy Child and His mother. Let us plead with St. Joseph during his month of March that he will protect the families of the Trumbull Park section. Those who are being stoned and insulted need his help in their physical dangers. And those who are doing the stoning and insulting need freedom from their more terrible spiritual danger, living in the hatred which is the climate of hell.

Good People, Exert Your Influence!

Please write immediately to Mayor Martin Kennelly and each alderman of Chicago at the City Hall, Chicago, Illinois, and ask them to

1. Make a public statement against mob action against homes.
2. Then back this up by supporting the police who are trying to protect the rule of law and order in Chicago.

Whether or not you are a citizen of Chicago doesn't matter. Trumbull Park is now known around the world as a symbol of American racism. As Americans we may all suffer in some way for what happens there. As Christians we know that when one of our brothers suffers Christ suffers. So let us do what we can to relieve this suffering.

Know-How and Ideals Fight Slums

REPRESENTATIVES OF SAVINGS and loan associations, real estate boards, public utilities, labor unions, banks, bar associations, department stores, packing houses and the City Club joined with the usual professional and lay groups who have been working for adequate housing in Chicago to give Mayor Kennelly an amazingly realistic, broad and constructive program to fight Chicago slums. This committee develops four main points:

- I. Prevent further slums from developing.
- II. Reorganize some departments; improve laws and enforce them.
- III. Speed up slum clearance and redevelopment.
- IV. Increase standard housing supply for all income levels.

The committee then became very specific as to just what should be done. Some of the statements are:

"The Mayor's Housing Coordinator has often and correctly

(Continued on Page 3)

Dante Sees Our Lady and Gabriel

(St. Bernard is Dante's guide.)

"LOOK NOW UPON THE FACE which unto Christ

Hath most resemblance, for its radiance
Alone can make thee ready to see Christ."

Such joy I saw downraining on that face,—

Borne in how many a blest Intelligence

Created thus to fly through that high place,—

That allsoever I had seen before

Held me not ever in such wonderment,

Nor ever unto God such likeness bore.

AND THE SAME LOVE which had at first descended,

Singing: "Ave Maria, gratia plena,"

Before her presence wide its wings extended.

Unto the canticle divine response

So made on every side the blessed Court

That more serene became each countenance.

"O holy Father, who refusest not

This bidding here with me, the sweet place left

In which thou sittest by eternal lot,

WHO IS THE ANGEL that with such desire

Gazeth into the eyes of her, our Queen,

Even so enamored that he seems of fire?"

So I besought the teaching of that one

Who made himself with Mary beautiful,

As doth the star of morning with the sun.

And he: "Whatever grace or gallantry

Can be in Angel or in soul, is all

In him; and thus we fain would have it be.

For this is he who on that day bestowed

The palm on Mary when the Son of God

Was pleased to take upon Himself our load."

—Dante Alighieri, "The Divine Comedy"



St. Joseph Guards the Holy Family

Carl Merschel

Readers Write

Memphis House of Hospitality

Blessed Martin House,
218 A Turley Street,
Memphis, Tennessee

Dear Friends in Christ:

We had a very happy Christmas at Blessed Martin House. All our friends were so very generous that neither the adults nor the children lacked anything. There were beautiful clothing, toys, and an abundance of good things to eat so we could share with the neighbors and others who had little.

Now there are five adults and eight children besides Helen's three. Helen is now working part time for our parish priest. We have one new baby, Paula Denise, born on the feast of St. Paul. She is a big, healthy baby and her mother is doing fine. Soon, Father teases us, there will be so many in this house that we can have a nursery just

of the children here. Now, however, eight children still come in from outside during the day.

Please say a prayer for Butch, who just returned from the hospital last week after an operation and a two-week stay. One of the children hit him in the eye on New Year's Eve and the lens of his eye was damaged, and a traumatic glaucoma resulted. We don't know yet if the nerve is damaged.

On the feast of the Epiphany, we celebrated our second birthday with a high Mass, then a party. It looks as if we are accomplishing so little as we go along, yet whenever one looks back, one marvels. Two years ago we had one room and cared for ten or fifteen children in the daytime and had a community center open at night for the neighborhood children. Now we still have the nursery in the

daytime, some activities for the children in the neighborhood and give shelter to twenty people, counting the children, in a house that will be ours some day. For non-Catholics there is a catechism class for adults, if they are interested. For all there is with our volunteers an experience in interracial working, and sometimes living, together.

Certainly in these two years we have learned a lot about each other, colored and white, who have come to work at Blessed Martin House or live there. And what we have learned has been expressed in terms of friendship and mutual aid between the two races in those who live at the house or come down to help.

So we do have a lot for which we can give thanks for past years. I hope you will join us in giving thanks and in praying for the new graces for the new year.

In Christ,
Helen Caldwell Day

Houses of Hospitality

By Peter Maurin

HOSPICES ARE FREE guest houses;

hotels are paying guest houses. And paying guest houses, or hotels, are as plentiful as free guest houses or hospices are scarce.

So hospitality, like everything else, has been commercialized. So hospitality, like everything else must now be idealized.

WE NEED HOUSES OF HOSPITALITY

to give to the rich the opportunity to serve the poor. We need Houses of Hospitality to bring the Bishops to the people and people to the bishops. We need Houses of Hospitality to show what idealism looks like when it is practiced. We need Houses of Hospitality to bring Social Justice through Catholic Action exercised in Catholic Institutions.

—"Easy Essays"

Our Indigenous Art

Dear Friend,

... Father Arul, my successor at Rajakembiram, is grateful for the help which he received through the publication of my appeal in the Catholic Interracialist.

... I read through the copy of the paper containing my appeal. The pictures it contained, some in the taste of indigenous art, were interesting. One picture depicts the Infant Jesus with African features. In another St. Joseph has long breeches. ...

Friendship Houses are doing a wonderful work, combatting the modern heresy of racial superiority and invidious distinction between man and man. Here in India Catholic and Protestant missionaries have carried on for years a relentless campaign against caste (class) distinction—an offshoot of the Hindu religion. Now the tide has turned in the opposite direction. The Hindus, who not long ago out of contempt called Christianity a pariah (low caste) religion, have taken up the fight against caste.

I am glad to inform you that our Holy Father has been pleased to erect four new ecclesiastical provinces to suit the changed political situations in India. ...

S. Irudayam
Sacred Hearts' Church
Sarugani P. O.
Ramnad District, South India

Students Care for Poor in Ceylon

(This story is substantially as it appeared in the Ceylon Messenger.)

INTO THE GRIM and murky Maradana slums in Colombo, Ceylon, are going groups of students from St. Joseph's College there to bring a little sunshine into the dismal lives of the children. As one of the workers said, "We have had our troubles but they are very few when placed alongside our joys . . . We are working with Christ, and with Christ there is no failure . . . He is here with these simple children of want, teaching them to be happy, wiping their tears, tending their wounds, and giving them food and drink for their hungry stomachs."

It started with a casual visit to Hyde Park where a few makeshift cadjan huts still shelter a group of flood refugees from Forbes Lane since the time their miserable mud-and-wattle dwelling places crashed during the floods of 1947. The visit of these lads to this ground which serves as a playing-field for underprivileged children opened their eyes to the atrocious conditions under which the dead-end kids of Maradana live. That visit was the first of many such. And each time they came, scores of tiny treble voices raised shouts and whoops of joy. For the arrival of these visitors meant for the dead-enders an hour or so of bicycle rides, cricket and other organized games. Their arrival meant sweets for the kiddies and a few brief moments of laughter and gaiety for the older ones.

Rehabilitation
BUT THE HARBINGERS OF JOY were not wholly satisfied with merely providing sweets and games for their stricken wards. Their hearts had become restless and they saw quite plainly that very much more had yet to be done to give these kids the chance to live. For they too must live—a normal, satisfactory human life. The slum child too had a right to such a life, just as much as any other mother's darling anywhere in the wide, wide world. But if they were to live they needs must have food, clothing, medical attention and an education.

Every one of these children, they could see, was badly under-nourished; most of them had hardly a stitch of clothing on their skimpy bodies, and all of them carried on their skinny limbs the marks of scabies and infected ulcers. So these apostles got busy collecting the wherewithal to equip their wards and enable them to live a decent human life. Vitamin foods, milk foods, clothes, first-aid equipment and surgical dressings were obtained from friends and relatives. A few girl students rallied round to help in the preparation of clothes etc. and the work of rehabilitation commenced.

Student-Teachers
THEY THEN WENT A STEP FURTHER and organized a night school; collected exercise books, readers, slates; sacrificed their pocket money in order to buy condensed milk, tea and sugar for providing a nice cup

of tea for the eager little scholars after lessons. Today over fifty little boys and girls are given the rudiments of an education three times a week at the C.A.M. Hall at St. Joseph's College.

The teachers are themselves students, from the University and St. Joseph's, and they repair to this hall three times a week when their own lessons are over. On the remaining days of the week they walk across to the slums, where, with their own hands they wash and tend the ulcers, sores and open wounds, attend to the sick and do whatever else is in their power to lift the dread incubus of utter destitution that lies like a nightmare on the shoulders of these little ones.

Belsen Recalled
The group organized a medical survey of the area with the help of a public spirited doctor friend in order to gauge a little more accurately the state of health of the children living in this hot-bed of squalor. The survey only made what was clear enough, crystal-clear. The large majority of these children are suffering from the effects of malnutrition. Bitots spots and corneal ulcers in all stages are robbing them of the priceless gift of sight. Angular stomatitis, Hookworm, Scabies and diseases of the lung are a common feature. Every type of disease caused by multiple vitamin deficiency is widespread.

TO HEAL some of the many wounds of life it is needful to have the good Samaritan's equipment of the oil, the wine, and the two pennies. —Maurice Leahy in "Flower of Her Kindred"

Malnutrition has in fact been found to be the Number One enemy of the little ones. Some of them show such acute signs of malnutrition that the Doctor's opinion is that only Protin and Procasinol—two remedies tried out with startling results on the emaciated survivors of the Belsen Concentration Camp—can help to bring them round. In addition to Protin and Procasinol, large quantities of shark liver oil, yeast, vitaminized oil, multivite tablets and milk foods are needed urgently.

Though practically every distended little tummy is infested with worms, so advanced are the stages of malnutrition all round, that no worm treatment is possible, because any attempt to destroy the worms will certainly destroy the child.

Your Responsibility
SUCH THEN IS THE HORROR that exists behind the shining facade of broad asphalted roads, glittering shop-windows and palatial mansions. Here are scores of hungry little lives. Children who should laugh and live and breathe. Children who should grow up into sturdy striplings and robust men and

women, robbed of their God-given heritage to a full, dignified human existence merely because we who live in this enlightened year of grace, still do not see our way to observing in its entirety the second of God's ten commandments.

The tragedy depicted on this page is your responsibility. As that exquisite master of English prose, A. G. Gardiner, once wrote: "Society has made the slum and has doomed the slum child from its birth. It is for Society to unmake the slum and let the winds of heaven reach the flowers that are poisoned within its sunless walls." So it is for you to act. The group whose work is described here needs every ounce of assistance that you may care to give. How far are you prepared to go to let the winds of heaven reach the flowers that bloom within the slums?

The following medical and other supplies are urgently needed in addition to those already mentioned. Food yeast (in any form); Escabiol; Sulpha Thiazole; Sulpha Guanadine glucose; tonic and stimulant mixture; mercurochrome; flavin; castor oil; Blands pills; magnesium sulphate rectified; spirits; cotton wool; lint; gauze; bandages; sticking plaster; scissors; forceps; and scalpels.

Donations will be gratefully received by the Secretary, Catholic Action Movement, St. Joseph's College, Colombo 10, Ceylon.

"IT IS EASY ENOUGH to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you, try to share some of their poverty and see if you can accept it as God's will yourself."

—Thomas Merton.

Know How and Ideals Fight Slums

(Continued from Page 2)

stated that the overcrowded Negro areas of Chicago must be 'de-densified' by moving a sizable proportion of their occupants to new sites, both inside and outside the city. This calls for unrestricted access to land, both vacant and improved; in accordance with the needs of a free housing market. This will necessitate the general acceptance of the open occupancy idea, which in turn must rest on widespread educational campaigns supported by an official city and suburban policy of removing, rather than fostering, discriminatory barriers. Local organizations working close to the people, and guided by enlightened new local leadership, must assume a large portion of this task. . . . To the extent that the problem is a moral issue, the co-operation of the Archdiocese, the Rabbinical Association, the Church Federation of Chicago and other religious groups should be sought."

With regard to the continued need for public housing the committee states: "As some 16,000 local families must be relocated before redevelopment sites now approved can be cleared, and as private capital is presently not furnishing a full solution to this problem, it is evident that some public housing will continue to be required."

TO THE COURTS IT IS RECOMMENDED that they "discontinue the present practice of failing to hold land trustees responsible for violations. This is entirely discretionary with the courts; and it is clearly wrong that the trustee may conceal the real owner without taking responsibility for his actions."

It is urged that Chicago should immediately draft and enact a housing code which will provide "standards of occupancy, maintenance, sanitation and supplied facilities applicable to all existing housing."

The Cook County Assessor is asked to "review his valuations in slum areas to achieve a consistent relationship between the valuation of these properties and the income being currently derived from them."

These are only a few of the down-to-earth suggestions given by these men who know the score and have pooled their knowledge. Let us urge Mayor Kennelly, the Aldermen and all concerned with housing to follow the recommendations of this Citizens' Committee to Fight Slums and Chicago will be a more beautiful, healthy and peaceful city.

OUR LADY OF MERCY WHO SHAREST OUR GRIEF



Melita Rodeck

Rats Couldn't Take It

EIGHT PEOPLE LIVE HERE.

A mother and seven children living in four shambled rooms.

THERE IS soot thick on everything in sight and soot still sifting in through the cracks. There are stones and bricks on the floor and the stones and bricks still fall through the broken ceilings and walls.

HERE HAD been a fire two months ago.

WHY HADN'T something been done? The woman had asked the landlord to fix it. He had said, "Maybe in the Spring." The rent was twenty-five dollars a month which didn't make too much difference to him but did to her; he had suggested, "Be satisfied or look for another place."

WHERE CAN A WOMAN FIND A HOME for seven children at a price she can af-

ford? This family has been on a waiting list for public housing since 1946.

SO LIVE in your tumble-down building in your four shambled rooms where you are always dirty. Let your children stay home because they cannot be clean enough to go to school. Teach them yourself. Worry and worry that the minute you look away, one of the smaller ones will walk into the kitchen where a brick may fall; where there are holes in the wall to fall from, where the walls themselves may fall. Live in, and breathe in, the dirt.

WALK DOWN the steps through the basement, wade through puddles, slip on ice, to get your water—here where the pipe is broken, where the water runs all the day. Wash your

sooty clothes, hang them in soot, bathe, put them on again. Live in it, breathe it, eat it.

LIGHT UP YOUR LITTLE

HOME with the fire in your stove; with the glow of your kerosene lamp and worry that your children might overturn the lamp; teach by the lamp; laugh by the lamp and when you have blown it out and the children are in bed, wait and listen with your own bed against the door for footsteps in the night.

EIGHT PEOPLE live here. A mother and seven children living in four shambled rooms. Here where the wind rages and there is ice; where any stranger can wander in with small strength. Here a woman still has hope for a Spring or a new home; a woman who contents herself saying, "It is a good thing that the fire burned out the rats we used to have."

—Diane Zdunich

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1. Jesus is Condemned to Death



2. He Takes Up His Cross



3. He Falls the First Time



4. He Meets His Mother



5. Simon of Cyrene Helps Him



6. Veronica Wipes His Face



7. He Falls the Second Time

We adore Thee, O Christ, and we bless thee because by Thy Holy Cross Thou hast redeemed the world!

Retreat Gives Us New Start

CHICAGO FRIENDSHIP HOUSE
4233 S. Indiana Avenue
Chicago 15, Ill.

ALL BUT THE LAST CAR has left for home . . . the end of retreat . . . new men and women, refreshed in the closeness of His presence here in the beauty and peace of Childerley. Such a great gift, one of His many to us through the years, coming aside to rest a while in the Lord.

It was particularly a joy for the new member of the staff to get to know our chaplain, Father Cantwell—his deep insight into the mysteries of our faith and his clear, yet profound, way of bringing it home to his flock. Our work should be a constant sacramental after his conferences on the presence of the Divine Life in us—the indwelling of the Holy Spirit—on work—on our social responsibility.

In work, Father said, "... We imitate our Heavenly Father in the perfection of His own work, and we can perfect the image of God in us if we work and do our tasks well. In big and little tasks, great creative work and little creative work, the work that has no creativeness but keeps things going—the repeated and somewhat monotonous ones that conserve the world" . . . in all these we imitate Him and in the same way "share in serving those about us, winning Divine Life, and, as members of the Mystical Body, with Him carrying on the work of Redemption."

Regarding our work in social action, Father reminded us—"We cannot only be concerned with our own spiritual life; as members of the Mystical Body we have a large social responsibility. . . . The challenge is as serious as the challenge of our own personal faults . . . we can't select one or the other. It is not enough to preach the gospel to be saints. We cannot think of being saints today unless we are going to be willing to spend ourselves to provide people with the solution to their problems of food, housing, employment, recreation."

Still basking in the graces of the week, we are now newly resolved to "bring to the problems

of the twentieth century all the powers of mind and will we can muster—willing to study—to judge judiciously—being wise as serpents and simple as doves—willing to sacrifice ourselves to do what has to be done in our time to try to lay the foundation for those who come after us." Simply, then, we hope we'll be "a little better instruments" than we were before.

An added pleasure of the week was the renewal of "silent" acquaintances with our friends from the Blessed Martin Center and Farm, who joined us in making the retreat.

Arriving just a few days before the retreat—in time to attempt to win converts to his propaganda on the theory of horizontal meditation—was Frank Broderick, the second gift-loan to the Catholic Interracialist Office from the Washington House.

Vince Held the Fort

BACK TO THE HOUSE to find that two little mice and Vince Parks, our invaluable vol, had taken over life in our deserted mansion to keep the home fires burning and each other company. And after a hard day's work at the office, all joined in to scrub floors and redecorate the staff room to welcome back the hermits. The "staff room" is the tentative name for the reconstructed bedroom deserted for a more peaceful refuge in the neighborhood and where everybody now comes to get away from it all—the Grand Central hide-away.

Class at Sheil School

In the swing of things again, and extra-curricular activities find two busy teachers and nine students dashing for various classrooms at the Sheil School throughout the week. Ann Stull and Betty Schneider are conducting a course entitled, "Will Chicago Solve Its Racial Problems?" The others who are students are proving their versatility by trying everything from "St. Teresa's Way to Perfection"

to "Beginning Italian." Our vols are in training, too, at a Friday night miniature I. C. (Information Course) given by Betty Schneider.

SPEAKING OF VOLS, the honorary grandmother of the house, our dearest of the dears, celebrated her birthday breakfast with the staff. Miss Worthington, now 94 years young, rewarded the girls with a kiss and the boys with a hearty handshake (promising to consider a warmer greeting next year).

Other attempts in the field of Christian recreation—Five "lifted" ukuleles from the Casita (children's center) are getting a work-out by five accomplished self-taught musicians with the aid of the chorus singing loud and full. A homemade-pizza party around the kitchen table was the bait for all who helped clear the gym for the benefit voice recital of vols Delores Harris and Shirley Briggs that brought us \$60 nearer the washing machine. And as a fitting farewell to the joyous Epiphany season—the annual Mardi Gras.

Guests from Afar

ONE LAST LOOK over the month—the February guest book boasts such outstanding visitors from the field afar as—Sebastian Opon from the Gold Coast, who spoke at the vol meeting on African Culture and was persuaded to remain for a chat over-the-coffee-cups to stir up our spirit of adventure . . . Dr. Renee Pigassou, an eye surgeon from Toulouse, France, and an active apostle there, stayed with us a couple of days to learn more about lay work in Chicago. And from France and the African desert came Father Voillaume and three Little Sisters of Jesus to tell us about the work and spirit of their order and model, Charles de Foucauld, and to visit in the neighborhood in anticipation of an American foundation to be open soon in the diocese of Raleigh, South Carolina. Maisie Ward Sheed told us of Chesterton's Catholicism.

What an array of inspiring witnesses—bearing Him "to the utmost ends of the earth," making us humble—and proud—to be given this small share of His vineyard.

—Betty Plank

and all we can do is watch with our friends and pray—helping where we can and trying to be sure their legal rights are respected. We have worked with many civic groups in the city who are quite concerned with the problem of relocation and their assistance and advice has made our work much more effective. Recently we have discussed the situation and some problems arising from it with Belle Dodd, the noted lawyer, who has kindly offered to assist with any legal help we may need.

May we, who live by begging, beg your prayers for the assistance of our friends who must bear this added burden in a life which all too often is a daily struggle to survive physically as well as spiritually?

(Continued on Page 6)

AROUND FRIEND

Way of the Cross on the Son

By Betty Plank

A HORSE, A WAGON RENT-ED for the morning trade; a peddler shouting his song to sell his product—"Coal, coal, co—, co—, coal." You think some clever songwriter could make a fortune from that little ditty; and then you're ashamed at the lightness of your thoughts. It's a pathetic tune in the dark early mornings coming through the cold, piercing Chicago wind. You know many families won't have the price of their daily basket of fuel. Chicago, 1954—you wonder how many of its people have no other worry than an automatic thermostat. . . . The early morn, a Christian was afraid and while warming himself protested again and again . . . "I know not the Man."

The Sunday Mass participants tell us by their appearance that this is an average middle-class parish. Many live in simple, comfortable, healthy homes in this area. Yet, they are not free—free to live where they would choose, to join in the fun of a benefit dance in a nearby parish; not free psychologically from the white thumb of agitators who are fearful because "They are acting as if they are our equals." They might as well say, "As if they too are the sons of God." —"We have a law . . . He ought to die. . . . He made Himself the Son of God."

It was the coldest day this year; I watched a little first-grader slip through the back entrance of the public school in the neighborhood—a towel around his head to keep him warm. Did he lose his cap and there were no such luxuries as extra caps in his family? How often must he stay home from school because he had no hat, no coat, no shoes; and how many thousands more like him? —The way was over mountain paths; His feet were bare and

"The Holy which shall be born of thee shall be called the Son of God."



FRIENDSHIP HOUSES

on the South Side

on His head a crown of thorns put there to taunt a King.

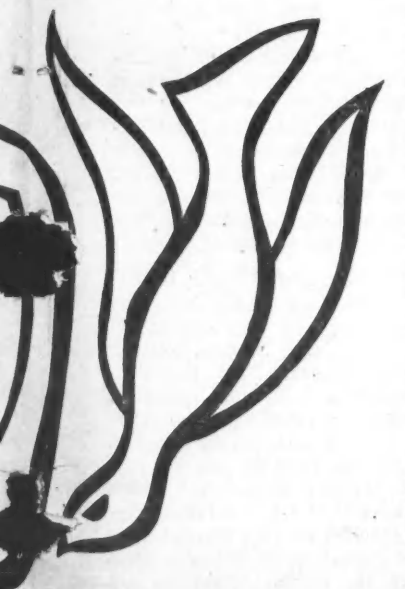
Condemned to Die
A MOTHER AND HER THREE nearly-grown sons live near us in three dark basement rooms that have never reflected the slightest ray of natural light. One son has just returned from a sanatorium, minus several ribs and the use of one lung. What a perfect stage for disease—at \$62.00 a month! And how many more families live like this!—Christ in suffering humanity—condemned to die.

A father lost his job two weeks ago; the usual pattern—the last hired, the first fired. Many fathers have lost their jobs recently. We know from the increase in the requests for food and employment and from our almost-bare cupboard. A paycheck-to-table budget hasn't provided them a nest-egg for these rainy days. How many times daily does He fall under the weight of the Cross—hungry and thirsty and tired!

Even little things, like the children in our playroom—winter, bad heating, "runny noses." Kneeling, with handkerchief, how we wish we could wipe out all the suffering that their trusting faces do not yet show—for Him—like Veronica.

Nailed to the Cross
LAST SATURDAY WE VISITED a young mother and her two children. A lovely statue of our Lady ruled the room—the only room. Three feet along one side and the foot of the bed made the enclosure that bound the children's legs which, like all little legs, demand growth and exercise. How our Lady must suffer again; she who understands all her children, whose heart was pierced at the sight of the Body she had brought to strong Manhood—the legs and arms of her Son now stilled by nails.

(Continued on Page 6)



—"The Harvester."

First Public FH Meeting Crowded

SHREVEPORT FRIENDSHIP HOUSE
1525 Milam Street
Shreveport, La.

FEBRUARY 11 WAS A BEAUTIFUL SUNNY day in Shreveport. Bright yellow forsythia buds in the front yard of Friendship House were just beginning to open. But Anne Foley and I were not enjoying the weather very much. All our thoughts were focused on the first public meeting at the first Southern Friendship House scheduled for 8 p.m. that evening. We were worried.

First of all, would anyone come? And if people came, would they find our description of Friendship House and the full integration of Negroes into American life to which FH is dedicated "a hard saying" and refuse to accept it? Would they become angry and storm out? Or staying, deny everything that had been said? We tried not to let our imagination run away with us, but we weren't very successful.

90 to 100 People

Came 8 o'clock—and came the crowd! They filled the library, every chair... they overflowed into the hall and the room beyond it... late arrivals even filled another room on the other side of the library. Between 90 and 100 people (by actual count) came to hear Mrs. Joe Daniell and Dr. N. L. Lacy and Anne discuss "Friendship House and Interracial Work in Shreveport." They heard Anne say in her opening sentence:

"Friendship House is an organization which has as its aim to create better racial relations and to bring about integration between colored and white people."

THE WALLS DID NOT CAVE

IN nor did anyone get up and stomp out, so Anne went on to describe the life and Friendship House and the various programs which will start here soon. Then she said:

"We will want to change the attitudes, laws, customs, and institutions which perpetuated discrimination. Two things are necessary for this—a well-informed group of people who will work together and a favorable climate of public opinion. Discrimination and prejudice are social problems and can best be solved in a social manner, that is, by groups of people working together."

"We realize that there are difficult judgments to be made as to a course of action. That is why we urge you to come to these meetings. Here we can discuss these problems, and we can learn the facts. We can become a well-informed group. We can help create a favorable climate of public opinion. We can make wise and prudent judgments, and we can act to change existing laws and customs. By coming

(Continued on Page 6)

Why No Negro Bus Drivers in D. C.?

ST. PETER CLAVER CENTER
814 7th St., S.W.
Washington 24, D. C.

AS THE YOUNG MARCH SUN, like a wounded lion sinks down upon blood-purpled sands, you may view the hectic sunset and the harried crowds of Washingtonians tense from toil with a sense of peace and repose of spirit, for it is then that the great bells of St. Dominic's peal forth the Angelus so gaily. Leaving the darkened church you can see in the sunset shadows a little boy pulling with all his might on the long ropes to sound these bells of joy to remind tired, distracted human beings of the happy day when God came to dwell with men, and to be one of them forever. On March 25 we celebrate this feast of the Annunciation. Many have lost the vision of the Christian life but even more have lost the heart for it. It takes great courage to go on day after day living up to the magnificent dignity bestowed by the Incarnation and baptism. But the blithe music of the Angelus floods the ears of despairing men to give them heart for the struggle.

In our area many are deaf to the music if they are "successful" because of the materialistic externalization of their lives, or if they are "unsuccessful" because of the unbearable depths of their destitution. But every day the joyful message fills the air, and every stone of this old

Gothic church comes to life and reverberates the wonderful music of the bells. Some day the harried, hurried crowds of men, anxious about many things, will catch the meaning of the music and thank God for coming among us. In this Marian century the meaning of the Annunciation unfolds more clearly day by day, and the social implications of the mystery of the Incarnation are everywhere more deeply realized.

THIS DIGNITY OF MEN derived from the Incarnation needs to be buttressed by the natural dignity of decent shelter, clothing, and food. The staff worker at Friendship House is glad that he can so often do something about aiding his neighbor to achieve this dignity. That is a time of thanksgiving. But there are times when he must simply accept as a kind of penance his utter helplessness. There just isn't any help to give.

Not Evicted in Rain

Sometimes there is an eviction one cannot prevent. It is painful to watch a marshal supervise the moving of a family out of their loved, but wretched home to the street curb. The moving of furniture, the tears of children, and the grim, resigned faces of parents are not pleasant.

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Unions No Longer Admit Unfairness

BLESSED MARTIN FRIENDSHIP HOUSE
3310 N. Williams Ave.
Portland 12, Oregon.

"PORTLAND MAY BE THE MOST CIVILIZED city in the nation in regard to race relations, but it is dangerous to resort to comparison with other cities as a measurement of progress in the field of human relations," warned Mr. Edwin C. Berry, Executive Secretary of Portland's Urban League when he reviewed intergroup relations at our Monday night forum. It is only because the other large cities are so "uncivilized" in this respect that Portland shows to advantage. A surer, safer way to measure our rate of progress is to compare our present status with that of the past few years in specific areas: employment, health and welfare services, public accommodations, or "pulpit and pew." Prevailing attitudes indicate that equal opportunity is not practiced perfectly in any of these fields.

The life expectancy of a Negro man is now 59 years, an increase over that of several years ago but ten years less than that of a white man. Which points up the fact that health is bought. A balanced diet, medicine and periodic health checks all cost money. Malnutrition is still more common among the Negro population because the father of a family does not make enough money to furnish these necessities for his children.

Negroes Kept Jobs

Despite this it is interesting to note that between the years 1940 and 1950 Negroes in the U. S. generally increased their income by 237 per cent as compared with the increase in income for the white man for the same period of 113 per cent. More Negroes are now working at jobs with a guaranteed annual income than ever before. Mr. Berry said there is no evidence in this area that the Negro is still the "last hired and first fired." During recent periods of mass lay-offs, two-thirds of the union members retaining their jobs were Negroes. This is explained in part by the fact that in this part of the country the lumber industry has been the hardest hit and no Negroes have been working in it! And there still remains pronounced discrimination in "hiring at the gate."

THE UNIONS NO LONGER

ADMIT to practicing discrimination in membership. This Mr. Berry considers in itself to be some measure of progress because when that point is reached—even though no Negroes belong to the union and specious reasoning may be used to defend this situation—it indicates the establishment of a "value judgment" wherein such deviation is not boldly professed. This does mark a change in attitude. In answer to a question concerning the longshoremen's union, he told us that the CIO union here and in Birmingham, Alabama, were the only ones without Negro members.

The last two years have seen marked improvement in employment. Negroes are working as engineers, technicians, salesclerks, secretaries, teachers and in Civil Service positions. Mr. Berry believes that any appli-

(Continued on Page 8)



8. He Consols the Women



9. He Falls the Third Time



10. He Is Stripped



11. He Is Nailed to the Cross



12. He Dies on the Cross



13. He Is Taken Down from the Cross



14. He Is Buried.

Behold! By the wood of the Cross, Joy

V13

1954 XUM

Youth Center

(Continued from Page 4)

A Tree Is Discovered!

SOME PEOPLE SAY, that each house has a secret and it was only after several buildings across the street were torn down that we discovered there really was a secret they shared—a lovely, tall tree that grew in the midst of them and that now stands in solitary splendor amid a field of broken bricks and rubble. Our joy in the tree will probably be short-lived, though, because it too will soon fall, another mute victim to the march of progress.

Today, looking out our window, we revel in our tree and in a clear view of the large modern recreation center on 134th Street that has recently been acquired by the New York Archdiocese to provide recreational facilities for the parishes of the neighborhood. It is due to open in March under CYO leadership. With such a guided recreation program it will be a great instrument for good in the community.

If the past year has brought great changes outside Madonna Flat, inside there have been some alterations, too. Since the summer of 1952 there has been a complete change of staff as older members have left to take up posts in other Friendship Houses, to work in other apostolates—or just to work, taking with them the principles of interracial justice and a real knowledge of the love of Christ to a world that is a desert without these.

More Men on Staff

OUR DAILY SINGING AT Compline, the night prayer of the Church has come down two octaves as more male voices are asserting themselves. We now have four men on the staff—Ed Conroy, from Ocean Beach, N. J., Charlie Slack who comes to us from the Washington House; and Bob and Barry Shay, our brother act from Buffalo, N. Y. In addition we are happy to still have with us Mr. Matt Masle, our delegate from Alabama. Matt has many talents, not the least of which is carpentry. He can do almost anything with wood except eat it—and sometimes when he's cooking, we wonder if he's trying that.

Having Dick Kemp with us seems to be one of those things which are too good to last. It was only a few months ago that we welcomed him back after a long absence and now it looks like we'll lose him to the Army on February 23 when he reports for induction under the draft.

Jose Getting Married

Another vol who left the Army last September, Jose Balaguer, writes to say that on the 20th of February he and Miss Joan Mortimer will be married in Christ at Kansas City, Missouri. We will all join with them in spirit on that day to pray that God will bless their union.

FROM PLATTSBURG, N. Y.

Evelyn (Davis) and Tony Haetschweiler, who were married January 16th at St. Mark's (our parish), report that they have returned from a brief honeymoon trip to Montreal and are now at home in Plattsburg. Also, that Evelyn has been welcomed into the Rosary Society at their new parish. We have prayed that Evelyn's loving graciousness would be recog-

nized and received and we congratulate Plattsburg.

Mr. and Mrs. Owen McGowan (Pat MacGill), other newlyweds, stopped in for a Thursday night vol meeting before leaving to make their home in Fall River, Mass. Pat and Owen's wedding (Jan. 22) was the occasion for a real reunion of old friends, former staff workers and vols, and staff workers from other houses. Some of the folks we had not seen in a while were Don and Nancy DuBois, Jim and Belle Mullins, Margaret Nicholson, and Jim Guinan and Bud Gerrety from the Washington, D. C., house.

Jim, the director of the Washington house, arrived in time to substitute for Frank Sheed in giving the bride away. Mr. Sheed hoped to be here for the wedding but was not able to return from England in time. However, resplendent in formal attire, J. G. made a very distinguished substitute.

The wedding was also attended by a large delegation from Fall River, representatives of many different apostolic groups and friends from Sheed and Ward where Pat was formerly employed. At this wedding, and at Evelyn and Tony's marriage, we were privileged to join with the other guests in singing the Nuptial Mass and receiving Holy Communion with the bridal couple. What a wonderful thing it is to be a member of the Mystical Body of Christ!

Sem Gets Men's Clothes!

DURING THE LAST WEEK in January we enjoyed the company of Bob Kiernan, a seminarian from the Benedictine Abbey, Newton, N. J., who devoted a week of his vacation to a lot of hard work as a visiting vol. In response to the plight of men coming to us for clothing and being turned away because our shelves and hands were empty, Bob made a furious one-day canvass of his relatives and friends in New Jersey and returned with a magnificent array of almost one hundred shirts, several suits and many pairs of pants. For many days after this we were able to assist Christ's poor who come to us in great need. Naturally our supply has again dwindled and we have sent out a flood of letters to individuals and organizations begging clothing—especially men's and children's clothing. Winter in Harlem is hard. Hard for men who have no homes and hard for mothers who struggle to keep their children warmly and decently dressed. They sometimes fail, as witnessed by the too-small, thin coats and the sweaters where all that's left of sleeves are little ragged cuffs around the wrists. For the Friendship House nearest you, could any of you be a Bob Kiernan in your neighborhood?

Guests Speakers

WE HAVE BEEN QUITE BLESSED with fine speakers during the past month. Father Robert Hartnett, S.J., editor of America, spoke on Church and State. Father Jerome Murphy of Brooklyn gave us some solid foundations for spirituality as lay people. On January 28th Father Paul Francis of British Honduras, who is currently at St. Charles Parish here in Harlem, came to speak to us on the pre-lenten liturgy. Father Francis explained how the three weeks preceding Ash Wednesday were supposed to prepare us for the penitential season of Lent which can be a time of

Greeting Cards

Send for catalog of greeting cards designed in the spirit of the liturgy. Cards for Easter, for Baptisms, Weddings, Birthdays, Feastdays, etc. Write to

Pio Decimo Press
Box 53, Baden Station
St. Louis 15, Missouri

Way of the Cross

(Continued from Page 5)

One hundred souls in twenty small rooms—an apartment slum—jangled nerves—jealousy—a youth is murdered.—"I thirst—for the souls that are kept from Me."

A lifetime, indeed an inheritance, of discrimination seems sometimes to have conditioned these friends of ours to be satisfied with things as they are. We know better. The dignity of humanity is not so easily adapted to inhuman treatment as that—The Cross is still felt no matter how numb the shoulder has become.

"If They Knew Better"

DAILY WE SEE HIM RELIVING His Passion in His Mystical Body—walking the way of the Cross, up and down 43rd St.—and 42nd, Indiana, Prairie—all around us. The greatest weight must be the hatred, even the indifference, of those who should know—Catholics, "educated" Catholics, who do not live their theology on the dignity of man. And our Negro Catholic friends answer calmly and with no malice, "They were brought up that way. They cannot help it. If they knew better, they wouldn't act like that." ... And His only prayer was "Father, forgive them; for they know not what they do."

Stripped of their rights as human beings; nailed within a ghetto—to die there—even buried apart—no Joseph of Arimathea—but Mary there with them—understanding how it is—her Son crucified over and over again—in Chicago, in New York—wherever there is hatred for His Mystical Body—watching others sharing in the Redemption.

The thought of our Lady beneath the Cross suggests the end of the Way, and like the Stations, prayers for our Holy Father's intentions, remembering his most recent pleas to the ends of the Catholic world—"... Supplicate the Divine Mother. O Radiant Crown of Glory, grant this year dedicated to you. ... Justice for the oppressed ... bread for the hungry ... a hospitable roof for the homeless ... for those who after so many years ... still silently languish and sigh in captivity, the long-desired homecoming" ... and most of all, the way out—"for those blind ... in soul, the joy of refulgent light."

Rosaries Needed

Please send all kinds of beads and broken rosaries for missions to—
Mr. W. T. Luehre
1003 West Park Front
Joliet, Illinois

great spiritual growth.

We pray that this Lent will be such a season for you and that Easter will find you much more closely united to the Risen Christ.

—Pat Mogan

Negro Cannot Be Champ in Texas

AUSTIN, TEXAS—District Judge Jack Roberts entered judgment sustaining Texas' law banning prize fights between whites and Negroes. I. H. (Sporty) Harvey, San Antonio Negro boxer, contended the law denied him "equal opportunity to make a living as a professional prizefighter" because he is a Negro. Since all fight titles in Texas are held by whites it is impossible for him to win a championship.

The John A. Ryan Forum Presents
Senator Paul H. Douglas of Illinois
who will speak on the question

"What Is the Present Economic Outlook?"

on Friday, March 26 at 8 P.M. in the
Morrison Hotel in Chicago
Admission \$1

This talk is sponsored by the Catholic Labor Alliance, 21 W. Superior St., Chicago, Illinois. This is a group working for social reconstruction along the lines of the papal encyclicals.

Meeting Crowded

(Continued from Page 5)

to these meetings you will not be joining Friendship House as you do other groups—there are no dues, no memberships, no meeting requirements. But we will become a united group through our common ideas, and we will help to bring about the changes we all desire."

Dr. Lacy, prominent Negro physician of Shreveport, spoke next:

"Many nights I have spent wondering, how did this whole thing start? I look back over the years and remember that other people came to America looking for freedom. And then I think how we did not come here but were brought as slaves. Why So Little Understanding? WONDER, TOO, why during all these years since that time so little understanding has been reached between white and colored people. Somehow the white man seemed never to have the time to stop and talk to colored men, to find out what they were thinking and seeking and looking for.

"But there are changes. Just the fact that so many of you have come tonight, to a public meeting, in defiance of the social customs, shows that. I think we are making a start here."

Ethel Daniell was the final speaker. Native white Southerner that she is, she described her discouragement about past interracial meetings in Shreveport:

"We were all so terribly polite. Nobody ever said anything that would 'upset the apple cart.' Here at Friendship House we want to go beyond all that surface politeness, we want to come really to know one another, to build up real mutual trust and confidence.

THE SPIRITUAL MOTIVATION ANNE SPOKE OF, is very important. Any sort of interracial activity under existing social conditions represents effort and sacrifice of some kind. It is not easy to set a course contrary to—and here are some of those polite phrases—'customs and traditions hallowed by time and usage.' Sometimes I think 'moth-eaten' and 'moss-hung' would better describe those hallowed traditions! But when those customs and traditions are contrary to God's laws and the natural rights of man, we have to 'upset some apple carts.' And when we do what we know is right, we usually find that we haven't sacrificed so much, that we really are happier for doing it."

"We Will Like One Another!"

She told about a white mother she knew discussing the possibility of school segregation ending and of her daughter going to school with Negroes. "Why, do you know," the mother said, "if they did that, the first thing you know they would like one another!"

"Isn't that the heart of the matter? And isn't that exactly what we want to happen?" Mrs. Daniell concluded. "Here at FH we will be able to sit down together, study together, and share experiences. First thing you know we will like one another!"

Coming Programs

All in all it was quite an evening. As this is being written, the next two February forums have not been held, but with such an auspicious beginning we are looking forward to them eagerly. On February 18 Jerome T. Powell and our chaplain, Rev. J. B. Gremillion will discuss "Human and Religious Bases of Unity," and on February 25 Hubert Mayeux and Granville Smith will talk on "Viewpoints—What is My Attitude?"

Another series of forums will be held during March, and other programs will be starting, too. We'll have more to report on these activities next month.

Thanks for the Prayers!

We know the fine beginning here is due to the prayers and sacrifices of our many local friends as well as those throughout the country. Our heartfelt thanks to all of you!

LARRY PAUSBACK WENT AND LEFT US. Not that we wanted him to go, or that he wanted to go, but when he joined the Shreveport staff last fall, it was decided that he should spend six months' probation training at the Washington house. However, when we got our house in Shreveport last December, we needed help "fixing up," so he was loaned to us. Larry went back to Washington in early February, but he will be back again at Easter, to stay.

WHILE REJOICING OVER the start of FH here, we are sobered by the realization that the Clarke Terrace housing project (described in the February issue) is still stymied. Construction work has been halted until a decision is reached as to the eventual use for the site. We have not entirely given up hope that a just solution may be reached on this project. We will report developments when they are made. Again we ask a remembrance in your prayers.

—Mary Dolan

Adventures of a Saint

ST. JOHN OF GOD; HEAVENLY PATRON of the Sick and Dying, Nurses and Hospitals.
By Norbert McMahon. McMullen, Inc. \$2.75.

THE LIFE STORY OF ST.

JOHN OF GOD is so crammed with adventure and divine manifestations that it leaves the reader breathless. When he was a mere eight years of age, without a word to his parents (tradition has it that they subsequently died of broken hearts, as well they might, being deprived of their only son!) John forsook his home in a tiny Portuguese village. He followed a missionary who had been an overnight guest in the Ciudad home and whose exciting tales of history in the making had bewitched his young listener.

Those were stirring times—with America newly discovered, a new sea-route to India opened by Vasco da Gama, and people gathering everywhere to hear the returned mariners describe the strange new lands and to marvel at the silks and spices, the gold and silver so proudly displayed. Oddly enough, when John overtook the missionary, the priest did not send him home. But some three hundred miles later he was glad to leave the footsore and weary child

with a hospitable shepherd who had given the travel-worn pair a night's lodging.

For the next nineteen years John remained with the charitable man who came to look upon him as a foster son. Once again the wanderlust seized him and at twenty-seven he deserted his flocks and became a soldier of fortune. Thus began the amazing career which was to include a commuted death sentence, an unwarranted confinement in a wretched mental hospital, and untold physical and mental anguish. It was also to encompass his complete transformation when, at forty, he was to tell himself, as the great German mystic, Jan Ruysbroeck, had once told his own disciples, "You will be as holy as you wish to be."

HENCEFORTH HE HAD NO

DESIRE but to be a saint. In becoming one he was successively a seller of Catholic books, a nurse and social worker, a hospital administrator, and inevitably the founder of a group of dedicated men who nurse the sick and who are known, in our day as the Brothers of St. John of God.

Exhausted by hard work and extreme mortification, he died at fifty-five. So remarkable was

St. John of God



Virginia Sobotka

the aura of holiness which surrounded his journey to heaven, so numerous had been his miracles and spiritual favors, that Leo XIII named him patron of all hospitals and sick people and enrolled his name in the litany of the dying.

A life so rich in grace and drama could never be dull reading. But, alas, the author never makes John of God quite come alive. He remains a statue in the best Barclay Street manner—loaded with pious sentiments and noble accomplishments instead of the strong man he must have been, aglow with the immense love of God which would have been necessary to sustain such a history.

—Monica Durkin

Fr. LaFarge—American Peacemaker

THE MANNER IS ORDINARY
by John LaFarge, S.J.—1954—Harcourt, Brace and Company, New York.

FATHER JOHN LA FARGE

concludes his out-of-the-ordinary autobiography "The Manner is Ordinary," with the thought "I know of no finer test of a man's sincerity than his willingness to work constructively for the world reign of love, justice and law." His reader can conclude, after three hundred and seventy-eight pages of events, incidents, struggles and triumphs, charmingly and humbly presented, that the writer follows well his belief.

Taking the title from the words of St. Ignatius, of whom Father LaFarge is an illustrious son, "For good reasons, having always in view God's greater service, the manner of living as to external things is ordinary," the author proceeds to tell the story of a life that has an extraordinary interest and dedication toward the making of a world where Christ's kingdom reigns.

THE TENTH CHILD OF THE

artist, John LaFarge, young

John was born into a family of many human advantages. With documented precision, and yet no touch of an assuming manner, he outlines the rich and varied family background. His is a gentle and understanding frankness, when he comes to noting his father's deviations from the normal patterns of family living. Influences of his mother and of family friends, such as Theodore Roosevelt, Henry and William James are deftly drawn. It was the guidance of Theodore Roosevelt who later was to become president that helped in the decision to go to Harvard, and again the wise counseling of Mr. Roosevelt that encouraged John LaFarge in his vocation to the priesthood, when there was some family concern about this choice.

The book is filled with jovial incidents and humorous stories, which the author has garnered from his experiences, family diaries, letters and journals. One chuckles often with him, as for example at that important moment, when he just about missed the train taking him to Poughkeepsie to enter the Jesuits. The bewildered conductor was greeted with a "For heaven's sakes, open the gate and let me through. I am leaving the world on this train, and I must make it." At other times, one is impressed at the Providence of God, which seems casually to have arranged circumstances, so that Father LaFarge has met and talked to four popes, as well as to Benedict XV before he was elevated to the Papacy.

THE YEARS IN SOUTHERN

Maryland are interwoven with a hundred little stories of struggles and joys. Through them, there is the growth of the keen, yet kind insight into the whole interracial picture, in which field Father LaFarge's life has made an impact which is both profound and constructive. The experiences on the America staff are an education in their grasp and contact with the world situation, and movements.

It seems heartening to note that it was once said of the author, that he was a "champion of lost causes," yet everyone of these lost causes has in later years borne fruit. Whether it is in Catholic Interracial Councils, in the Catholic Rural Life Movement, the Catholic Association for International Peace or the Liturgical Movement, the LaFarge influence can be seen, clarifying issues and applying dedication and principles.

A good testament toward sincerity in making the Liturgy live, can be seen in a small concrete way in the format of the autobiography. Taking the divisions of the book from the divisions of the Divine Office, the writer begins with Pars Hiemalis, the season of Advent the time when future growth lies hidden. Winter, the opening of the Church's year begins the story of this Christian life, and it carries over through Spring and Summer into Autumnalis, giving the real harvest of a devoted life.

The book is in a sense a study of contemporary Catholic social thought, yet it never becomes dry, or engulfs the personality of the writer. At the same time, it is a story of an amazing life, delightfully told. It is an autobiography that should not be missed.

—Betty Schneider

Trappist Meditates on Rosary

FATHER PEYTON'S ROSARY PRAYER BOOK, by a Trappist monk. The Family Rosary, Inc., Albany 3, N. Y. \$1.00.

THIS IS AN ATTRACTIVE, pocket-size manual which individuals, families and groups will find helpful in praying the rosary. Directions for its proper recitation are followed by a series of thirty-six meditations on the various mysteries. These are simple, direct and extremely practical in their application to one's daily routine. Here is a sample:

"The Visitation

"Mary arose and went with haste."

"At first glance, Mary seems to have had a choice: to stay at Nazareth and 'love the Lord

her God, newly conceived in her womb, or to 'love her neighbor' by visiting Elizabeth. Really there was no choice. One can choose only between two separable things. The love of God and of neighbor are inseparable as the sun and the light of day: the one brings on and sustains the other. All love is a seamless robe. If anyone says 'I love God,' and loves not his brother, he is a liar. Mary went to Elizabeth because she loved her neighbor and, because she loved God so much, she went in a hurry.

"The way I treat other men is the way I love God. It's as uncomplicated as that!"

—Monica Durkin

Why No Negro Bus Drivers in D. C.

(Continued from Page 5)

ant to behold. Usually all this can be prevented by a private charitable organization like F.H. but sometimes it is not possible. One instance was on a day recently when we had exactly sixty-three cents in the bank. But the laws here in the District are applied with tender concern. When we met in February with Father Furfey and Elizabeth Walsh of Fides House to discuss some common action to improve the public assistance program in Washington Fr. Furfey said that if rain was forecast for the day, an eviction was always postponed until the following day.

It is very difficult to receive welfare assistance in the District. If anyone is "employable" in a needy family, no aid is forthcoming. In a recession like the present one, the plight of many families is necessarily desperate. A reservoir of cheap labor is desired by the wealthy, but there is little thought of the suffering and loss of dignity to the poor. The problem of public assistance is the most urgent one on our agenda for social action.

World Watches Us

THE RAZING OF "AREA B" in southwest Washington has not yet begun but the land is being slowly acquired for future

"development." It will be some time before there is any large scale relocation of slum-dwellers. In the meantime we are endeavoring to be informed on all matters concerned with housing. Dr. Franke Horne, discussing integration of races in housing said that he had found that the "moral nerve" of developers is in their pocketbooks. While considering housing in Washington, Levittown, Pa., and Trumbull Park, Chicago, he said that the whole world is watching just how we work out our racial integration. People abroad are not so much interested in what we say in our U.N. speeches as in what we do in places like Washington and Trumbull Park, Chicago.

No Negro Bus Drivers Yet

IN GENERAL THERE SEEMS

TO BE HOPE for better employment practices in the District. One sensitive spot at the moment is Capital Transit. Although the company has made a public statement that it has a policy of hiring all qualified persons without discrimination, no Negro drivers are to be seen on buses or streetcars. What is more, several Negroes have just submitted sworn statements that they were refused employment

GOING TO CHANGE Your Address or Name?

Please let us know.

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because of their race. We are cooperating with the Urban League to end such disgraceful employment practices. We hope that the situation will improve. Senators Payne, Beall and Morse of the Senate Utilities Commission, and Commissioner Laughlin have all declared themselves in favor of removing the injustice.

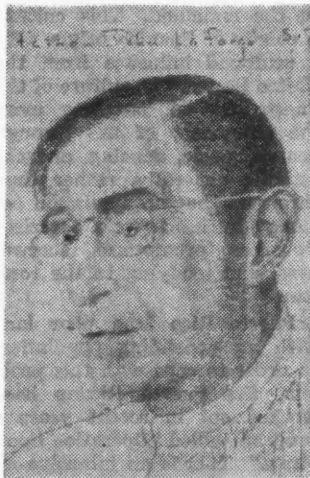
Visitors from Many Places

Some of the fine experiences at F.H. are those occasions when friends come to visit. One recent visitor was a charming lady from Paris, Mme. Pois, who came to Washington by way of Africa. Another was Anthony Paramanath of India who spent a weekend with us after thirty-three days on ship. He was en route to study at Gonzaga University at Spokane.

Farrel Grehan, a young photographer from Jubilee, spent a week with us while doing a story on Llewellyn Scott's Blessed Martin House of Hospitality. He had just won a nice prize for a picture and was planning a trip to Europe in the near future. Father Fred McTernon and his aunt, Mrs. O'Grady, old friends of F.H., stopped one evening to talk about the good old days at F.H. They remembered F.H. when the Baroness and Miss Flewelling were in Harlem.

Bob Tillion of New York spent a week here as a visiting volunteer. Andy James and Paul Dooley have been frequent visitors from Ft. Belvoir. They also aided us in our financial crisis. Thanks! Last but not least, the gay, sparkling Loretta Butler has come as a visiting volunteer. She really enlivens things. Loretta will join the staff in April.

Our girl staffers have finally located and moved into another flat. We are very grateful to all



Rev. John La Farge, S.J.

those who prayed for this intention. The flat is just a block away on Seventh St. The heating system is "interesting." The small and ancient furnace in the kitchen needs much sympathetic coaxing to warm even the kitchen. The girls are hurrying around to keep warm and make the place homey. By the way, I would like to see a description of the back yard by Leon Bloy.

A Propos Jingles

WE SORELY MISS the jovial conviviality of Frank Broderick, our staff jester, wit, raconteur, and investigator. It was a real pleasure to see Frank with his black mustache bristling, and his black homburg at the proper "investigative" angle going forth to see the Chief of Police about police training in human relations. You thought of the "spies of God" in Mr. Blue. He is a kind of Chesterton, Harry Bailly, and Charles de Foucauld rolled into one. There is scarcely any greater pleasure than to see such a man laugh and to hear a whole table of people set to roaring at his impromptu jingles. One of his jingles on the confused and obviously insincere statements of a five percenter at an investigation I submit for your reading pleasure:

I'm not a liar, I'm not a cheat.
I'm not dishonest;
I'm indiscreet.

Frank, thank heaven, will be in Chicago for only six months. Best wishes for your Chicago apostolate, Frank!

—Bud Gerrety

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A Friendly Party at McClain Home, Portland, Oregon



Group of friends gather for party given by Mrs. Anne McClain of Portland, Oregon. Mrs. McClain is Pat Delehanty Little's "Portland mother." Pat lived at her home when she first arrived at

Portland Friendship House. Mrs. McClain recently gave Pat a stork shower.

Spanish Culture Meets American

STRANGERS—AND NEIGHBORS by Clarence Senior. Anti-Defamation League of B'nai B'rith. \$.25.

STRANGERS—AND NEIGHBORS is the story of our Puerto Rican citizens. The author shows how our newest strangers, the Puerto Ricans, are going through the same problems of adjustment to our way of life that previous groups of immigrants have met.

What are some of these problems? First of all, strangers and newcomers have always been feared by the older, more established groups. This fear is caused in part by doubts about our economy's ability to absorb the newcomers. It is also caused by the illusion that foreigners or their children commit more crimes than the native-born. Actually the opposite seems to be true.

Other obstacles also the immigrant faces—his unfamiliarity with the language and customs of the new country. His poorer economic status usually forces him to crowd into the oldest and most decrepit housing of the city. His lack of English, lack of skill, and hesitancy in a strange land make him highly susceptible to economic exploitation.

Senior discusses seven of the most common misunderstandings about Puerto Rican migrants. Some of the myths are: "Millions of Puerto Ricans are coming to New York." Actually only about 240,000 came to the mainland during the years 1945-51.

"The failures of Puerto Ricans are the migrants to New York." The opposite is the truth. The selective process has brought in those who are above average in education and occupational rating.

"The majority are on relief." A study showed that from 1947 to 1949 the Puerto Ricans on relief varied from 6% to 10% of their number. Naturally the proportions on relief increased as unemployment in New York City increased.

Enjoyment of Life

ONE OF THE KEYS to the understanding of the Puerto Rican in this country is the study of him and his environment on the island of Puerto Rico. The Puerto Ricans are American citizens who have an-

other culture than the one found on the mainland. This culture is chiefly of Spanish origin with a profound influence from the United States. The culture of the Puerto Ricans "stresses more the enjoyment of life through poetry, music, dancing, and the esthetic generally, rather than through the accumulation of money by hard work, conscientiousness, promptness, shrewdness, and toadying to the foreman."

Puerto Rico is a poor land with an expanding population. In order to cope with this problem, the Puerto Ricans have worked out in recent years a program called "Operation Bootstrap." This is an intensive effort to vitalize the economy by improving the land and agricultural practices, pushing industrialization, and encouraging the organization of both producers' and consumers' cooperatives, not as "mere technical economic tools, but an integral element in a new way of life—based on cooperation instead of competition."

Much for Education

ONE OF THE CHIEF factors in this reformation of the island is education. The education budget of Puerto Rico is now 39% of its total income. This is four times the amount proportionally that the United States spends for education.

The learning of English has been retarded on the Island until recently by the policy of trying to force it on the people without paying due regard to their Spanish heritage. Since this policy has been changed the study of English has become more popular with the Puerto Ricans.

The poverty of the Island can best be illustrated by the fact that the per capita income of Puerto Rico was \$295 in 1949 compared with \$1,330 for the continental United States as a whole. However, Latin America had only four countries with a higher per capita income—Argentina, Uruguay, Venezuela, and Cuba.

The Puerto Rican in New York City is facing special problems as a result of his Puerto Rican background. Some of these unique problems are:

1. Adjusting himself to a big-city pattern of life as opposed

to the small town life he experienced on the Island,

2. Encountering racial prejudice for the first time, (in Puerto Rico this is relatively unknown),

3. Living in a society where one must compete fiercely for status. Status very seldom changes in his native land.

4. Accommodating himself to the greater personal freedom which is in marked contrast to the older patriarchal pattern of the Spanish family. This latter problem is especially vexing to the adolescent. When he senses the difference between the freedom his own family allows him and the freedom which the average American his own age has, it is difficult to know whether he will react with "passive obedience, frustration, or outright rebellion."

Perhaps the most valuable part of this pamphlet is the last several pages. Here the author tells what private and public agencies have done and can do to help the adjustment process.

"In 1947 public and private agencies began to be aware of the need for reviving facilities that had fallen into disuse with the decline of immigration a decade or so earlier. Schools, the Welfare Council, the Health and Welfare Departments, the State Employment Service, settlement houses and churches initiated programs to aid the Puerto Rican newcomer."

Bi-Lingual Teachers Help

DESPITE THE FACT that New York's schools have suffered from the same inadequate financing that many school systems have, a program was organized and carried out to enable the school to play its role in the adjustment process.

A group of bi-lingual teachers of Puerto Rican origin work in the morning in the elementary schools with small groups of newly arrived children and their teachers, and in the afternoons with parents to discuss and help solve domestic and neighborhood difficulties. In both the elementary and Junior High School divisions programs have been established which include demonstration of teaching techniques, parents' meetings, teacher training and discussion sessions. Intelligence tests are being adapted to the needs of the newer students.

Outside the schools the newly arrived citizens are not neglected. Most schools in Puerto

Rican neighborhoods have made special efforts to involve the parents. P.T.A. notices are printed in Spanish. Interpreters are present at meetings. Frank discussions on human relations at these meetings have resolved many difficulties.

Welfare and health agencies are employing Spanish-speaking personnel or else establishing classes to teach Spanish to their employees. In 1949 the Mayor's "Advisory Committee on Puerto Rican Affairs" was organized. This Committee serves as a central point for information and exchange of opinions.

Church and Unions Help

TWO ORGANIZATIONS with which the Puerto Rican is familiar in his native island are the Catholic Church and the labor unions. Consequently these two organizations have been able to help considerably in the adjustment process. Perhaps the union has meant even more to the Puerto Rican than the Church.

Unions

(Continued from Page 5)

cant qualified in these categories can be placed in this community today if such vacancies exist. He added that this is particularly true of secretaries for which there is a great need. The "bottlenecks" are in the semi-skilled jobs such as milk-truck driver, stenographers, clerks and typists. The job situation has improved despite a good deal of unfairness that still exists particularly in promotional opportunities. To sum it up: Negroes so far have been less affected by the recession than white workers, they are holding steady jobs but many are serving in positions below their top skill.

—Ellen Rehkopf

WILL YOU HELP?

The poor come to us for help. But we are broke, too

Chicago Friendship House
4233 S. Indiana Avenue
Chicago 15, Illinois

The Government of Puerto Rico created in 1948 a New York City Office of its Department of Labor to help individual migrants in adjusting, and to help the city's public and private institutions in coping with difficulties arising because of language handicaps or other cultural differences.

In discussing the ways that the problem of adjustment can be resolved Senior stresses the idea that you and I must share the responsibility.

This pamphlet was very interesting and informative. Of particular value for those who wish to pursue the study of the problem further, an extensive bibliography is included.

Literature about Puerto Rico and Puerto Ricans may be secured from the Office of the Government of Puerto Rico, 21 West 60th Street, New York City 23, New York.

—Ed Hark

WORK to Promote Social Action

WORK, a Catholic monthly, gives you a Christian outlook on

- Labor and Management
- Housing
- Social Legislation
- Lay Apostolate

WORK, published by the Catholic Labor Alliance, is edited by Catholic laymen. The articles and editorials are aimed to develop, in the words of Pius XII, a "tenacity in putting into practice Christian Social Doctrine."

Here are sample headlines from the January issue

- "Why I Don't Practice Medicine in a Better Neighborhood"
- "Nationalization Doesn't Tempt U. S. Labor Leaders"
- "How School Segregation Hurts a Southern Pastor"
- "U. S. Housing Plans Baffle Novak Who Needs a House"

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